

*Sri Krishna Kathamrita*



*Bindu*

Issue 580

*The Paramount Position of Srimati Radharani*



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# Sri Krishna Kathamrita Bindu

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Mahābhāva-prakāśa



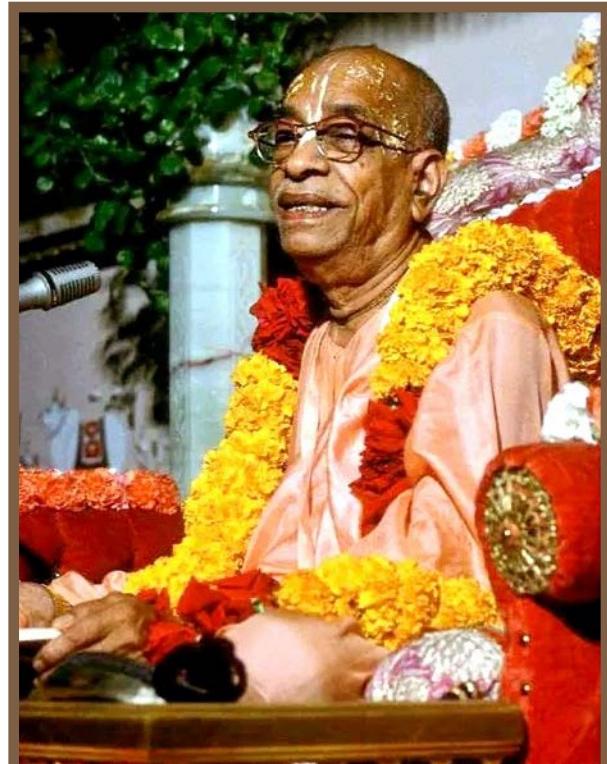
## RADHA IS PLEASED By KRISHNA'S RASCAL BEHAVIOUR



*His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupada*

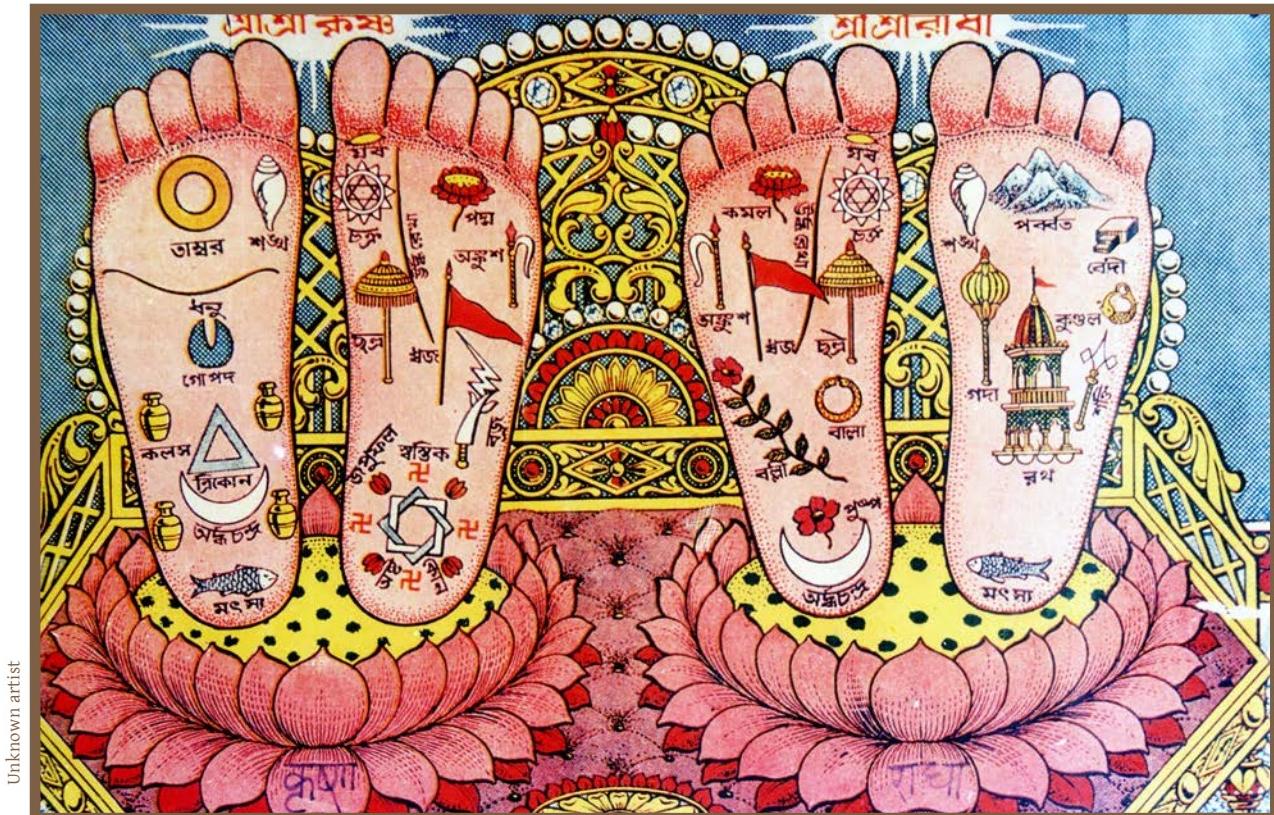
Sometimes when Radharani would go out, Krishna would attack her, and when she would fall down — “Krishna, don’t torture me in that way” — they would fall down, and Krishna would take the opportunity and kiss her. [He laughs.] So, Radharani was very pleased, but superficially Krishna was the greatest rascal. So unless rascaldom is in Krishna, how could rascaldom be existent in the world? Our formula of God is that he is the source of everything. Unless rascaldom is in Krishna, how can it be manifest... because he is the source of everything. But his rascaldom is so nice that everyone worships his rascaldom. 🍍

— *Perfect Questions Perfect Answers*. Chapter 1. Bhaktivedanta Book Trust. 1983. Los Angeles.



Unknown photographer

Cover painting: The sakhīs console Radha. Unknown artist. From the first quarter of the 19th century. Influenced by the Nainsukh family.



Unknown artist

Symbols on the Lotus Feet of Sri Sri Radha Krishna

**MORE PARTIAL  
TO RADHA  
THAN KRISHNA**



**Srila Bhaktisiddhanta Saraswati Thakur Prabhupada**

We must cultivate Krishna consciousness under the guidance and order of Krishna's devotee. The daughter of Vrishabhanu is most favorable to Krishna. Another name for Sri Radha is *anukulyena*, favorable. The spiritual masters are the dearest companions of the daughter of Vrishabhanu. We Gaudiya Vaishnavas worship Sri Radha-Krishna. Actually, Gaudiya Vaishnavas are more partial to Radha than Krishna. The spiritual master is nondifferent from Sri Radha. Cultivation of Krishna consciousness is done under Sri Radha's guidance and in subordination to her. If we fail to subordinate ourselves to her representative, the spiritual master, we will not be able to cultivate Krishna consciousness or even please Krishna. Rather, we will only dance wildly for our own happiness. By renouncing such adverse mentality, such pride, and by serving Krishna under our guru's order, we will be benefited.

But unfortunately, we have forgotten to satisfy Krishna and are busy satisfying our own senses. Alas! Instead of making Krishna the center of our household we have made ourselves the center and have become attached householders. If we are actually interested in our own benefit, we must take special care during our present life. Otherwise, we will be cheated and will lose an excellent opportunity. 🍍

—Amra Vāṇī. 3.10. A collection of statements from Srila Bhaktisiddhanta Saraswati Thakur. Originally compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Translated into English by Bhumipati Das. Touchstone Media. Mumbai. 2004.

**THE DUST FROM  
THE FEET  
OF RADHA**



**Srila Thakur Bhaktivinode**

**Question:** Is it possible to become attached to Krishna without being attached to the service of the devotees?

**Srila Bhaktivinode Thakur:** “How is it possible to immerse oneself in the ocean of *śyāma-rasa* (love for Krishna, the *mādhurya-rasa*) without worshiping the dust of the lotus feet of Srimati Radharani, or without

Unknown artist. Rajasthani. Circa 1795.



*Krishna pleads for the mercy of Radharani*

taking shelter of Vrindavan, which is decorated with her footprints, or without serving her devotees, whose grave hearts are always absorbed in love for her?" 🍍  
— *Bhajana-rahasya* chapter 5, quoted in *Śrī Bhaktivinoda Vāṇī Vaibhava*, 49.5. Compiled by and with questions from Sri Sundarananda Vidyavinode. Translated by Bhumipati Das. Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

That *mādanākhyā-mahābhāva* is her sole property. It is not available with any of the other *gopīs* or with anyone else.

Krishna became indebted to the *gopīs*. When the *gopīs* heard the sweet singing of Krishna's flute they came running to meet him in the dead of night. He said, *na pāraye, na pāraye, na pāraye* — “I cannot pay back, I cannot pay back, I cannot pay back that debt.” The *Bhāgavatam* (10.32.22) describes Krishna's words to them:

*na pāraye 'ham niravadya-saṁyujām  
sva-sādhu-kṛtyān vibudhāyuṣāpi vah  
yā mābhajan durjara-geha-śrīkhalāḥ  
saṁvṛśya tad vah pratiyātu sādhunā*



#### *Sri Srimad Gour Govinda Swami Maharaja*

When *bhāva* becomes condensed it becomes *mahābhāva*. There are also divisions of *mahābhāva* — *rūḍha-mahābhāva*, *adirūḍha-mahābhāva*, *modanākhyā-mahābhāva* and *mādanākhyā-mahābhāva*. That is a very big topic. To further understand this you have to go to that chapter in *Ujjvala-nīlamani*.

It is said that *mādanākhyā-mahābhāva* is the topmost, and *mādanākhyā-mahābhāva-mayī* is Srimati Radharani. She is the personification of *mādanākhyā-mahābhāva*.

“I am not able to repay my debt for your spotless service, even within a lifetime of Brahma. Your connection with me is beyond reproach. You have worshiped me, cutting off all domestic ties, which are difficult to break. Therefore, please let your own glorious deeds be your compensation.”

“O *gopīs*, your love for me is pure love, *viśuddha-prema-maya*. In your love there is no mixture of *jñāna* or *aiśvarya*. There is a Vedic restriction that housewives cannot leave the home. They cannot cross the threshold. But you broke this very strong Vedic etiquette,



Krishna Massages Srimati Radharani's lotus feet

Unknown artist, Punjab hills, Mankot school, Circa 1730.



Unknown artist, Rajasthan. Circa 1770.

*Krishna and the cowherd boys play Holi with Radharani and the gopīs*

this bondage which is very difficult to break — *durjara-geha-śrīkhalāḥ*. You have broken it for me.”

The *gopīs* are Krishna’s internal potencies, *svakīya-śakti*. But in Vrajabhumi they act like *parakīya*. In English we may say that *svakīya* means wedded and *parakīya* means unwedded. The English language is a nasty language. The *gopīs* are *svarūpa-śakti*, *svakīya*, his own potency, but in Vrajabhumi their *līlā* is *parakīya-līlā*, as if they belong to others. However, they completely belong to Krishna. They are *svakīya* but they act in a *parakīya* way. This is the simultaneous *tattva* there. It is very, very inconceivable. You cannot understand how it is.

This is *sarva-dharmāṇ parityajya mām ekaṁ śaraṇam vraja*. [Bg. 18.66] Even Vedic dharma is completely broken. Such are the ways of pure love. Krishna says, *sarva-dharmāṇ parityajya mām ekaṁ śaraṇam vraja* — “You should abandon all varieties of dharma, even Vedic dharma.” The dharma of the housewife is that she cannot cross the threshold, but at the dead of night you have come here. Family ties are so strong that they cannot be broken, but you have broken them, *durjara-geha-śrīkhalāḥ*. You have developed such pure love for me that I cannot repay you.

I have become indebted. *vibudhāyuṣāpi vaḥ* — “Even if I could get a lifespan as long as the demigods or even of Brahma, still I could not pay it back. I have become so indebted. *sva-sādhu-kṛtyāṁ* — Therefore you must kindly be satisfied by your own deeds.”

How to pay back the debt? Krishna says, “The wealth required to pay this debt back is not with me! It is not available in my treasury. Where is it available? It is available with Radharani only. That is *mādanākhyā-mahābhāva-dhana*, the wealth of *mādanākhyā-mahābhāva*. Its sole proprietor is Radharani. This wealth is not available anywhere else. What to do? How can I pay it back? I must beg, borrow or steal. If I beg, Radharani will never give it to me. If I want to borrow, she will never allow. So I must steal it.”

Krishna is the supreme stealer, the supreme thief. If you steal, you will be put into jail as a criminal. When Krishna steals it is so very nice, beautiful. Everything is beautiful with Krishna, the supreme thief. Rupapad has written, *kutukī rasa-stomāṁ hṛtvā* [Dvītiya Śrī Caitanya-śṭaka, text 316], Krishna entered into the storehouse in the core of the heart of Radharani and



Krishna surrounded by gopīs and cows in Vrindavan

stole that mādanākhyā-mahābhāva. “Hṛtvā” means stole. When Krishna gets that mādanākhyā-mahābhāva, that rādhā-bhāva, then automatically his mood changes. His complexion changes to molten gold — tapta-kāñcana-gaurāṅgi, tapta-kāñcana-gaurāṅga. He becomes Gauranga. Radha-bhāva predominates in him and he cries like Radharani, feeling the pangs of separation. As Radharani is crying, similarly Gauranga is crying. This is prema, rati. 🍍

— Mathura Meets Vrindavan, chapter 6. From a lecture on Śrimad Bhāgavatam 10.3.31 given in Atlanta, Georgia, 20 June 1994. Gopal Jiu Publications. Bhubaneswar. 2003



### From the Ādi Purāṇa, chapter 12

The account given in the Ādi Purāṇa of the names of the family members of Srimati Radharani differs from some other descriptions. It is not unusual for some details to vary in descriptions of the pastimes of the Lord. For example, sometimes Lord Varaha comes in a reddish form and sometimes in a white form. Srila Sanatan Goswami

and other ācāryas call this kalpa-bheda or differences in a particular līlā occurring in different kalpas.

In the 10th verse of the 10th chapter of Ādi Purāṇa, Lord Brahma explains to Narada Muni that when he was born from the lotus navel of the Lord he started to panic and began questioning his own existence. At that time, the paramātmā who resides in everyone's heart took the form of a bee named Bhringadhip. The Lord in the form of that bee then began to explain to Brahma about a muni named Kiravar who in the form of a bird spoke to him and questioned him about Srimati Radharani.

kīravara uvāca

bhringādhīpa mahābuddhe rādhikāyāḥ kularī vada  
kasya vamśe samutpannā tasyāḥ ko janako 'bhavat

Kiravar said, “O most intelligent Bhringadhip, what is the dynasty of Sri Radhika? In whose dynasty did she take birth? Who is her father? Please narrate these topics to me. (text 1)

kā mātā bhrātarāḥ ke vai madhyame tat prakāśaya  
tvāṁ hi brahma vidām vijñāḥ svecchā pakshi tanūṁ gataḥ

“Who is Sri Radhika's mother? Who are her brothers? Please tell me about these topics. O Brhingadipa! Even if you have to take a bird form



Contemporary painting by an unknown artist.

*Srimati Radharani as a baby with her mother*

like me and reside among the *brahma-jñānīs* you will be the best of them. (2)

*bṛngādīpa uvāca*

*dhanyo 'smi tvam mahābuddhe mamānugraha kṛd bhavān  
yato 'ti viśādaṁ viśnoś caritaṁ prastvānasi*

Bhringadip replied, “O greatly intelligent Kiravara! You are the most fortunate person because you want to know about Lord Vishnu. You have given me this opportunity to explain the topics that you have inquired about. (3)

*āsiṣeṇo mahāgopāḥ purāśidati pāvanaḥ  
arṣtigrāmo 'syā vasatīḥ sarva sampat samṛddhi yuk*

“In the past, there was a very fortunate and wealthy cowherd whose name was Asishen. He lived in a village named Arshti. (4)

*tasya putro mahābhānuḥ svarbhānuḥ ca tadātmajah  
tasyāśidati punyātmā vṛṣabhanuḥ parodayah*

“Asishen had a son named Mahabhanu, Mahabhanu had a son named Svarbhanu, Svarbhanu had a son named Vrishabhanu who performed pious deeds. (5)

*mātāsya mānavī nāmnī pātivṛtya parāyaṇā  
tasyātmajāstu catvārah sadā kṛṣṇeka cetasā*

“Vrishabhanu’s wife’s name was Manavi. She was also known as Sativrati. She had four sons who had exclusive devotion for Sri Krishna. (6) [Translators note: We worked from two separate Sanskrit editions of *Ādi Purāṇa* for this translation, one in Devanagari script and one in Kannada, both gave the word “mātā”, mother, in this verse. However, in the context it is clearly incorrect. We are of the opinion that some mistake crept into the manuscripts at some point. For that reason in the translation, we have given “wife”, as again that is clearly the fact in the context.]

*vṛṣabandhur manāḥ saukyāḥ stoka kṛṣṇas tathā paraḥ  
srīdāmā ca catur yas tu kanye hi kṛṣṇa vallabhe*



Photo by Gaura Travel.ru

*The late sadhu Kirtaniya Baba made over 1,000 paintings of Srimati Radharani's name all over Vrindavan*

“The first son’s name was Vrishabandhu, the second son’s name was Manasaukhyā, the third son’s name was Stoka Krishna, and the fourth son was named Sridama. Manavi also had two daughters who were always absorbed in thoughts of Krishna. (7)

rādhikārā matebāle mahābuddhi balodaye  
tatrapī rādhikārāś ca dati prāṇā priyā hareḥ

“The elder daughter’s name was Radhika and the younger’s name was Yamatha. Both possessed all intelligence and power. In particular, Sri Radhika was the *prāṇa-priya*, most beloved, of Sri Hari. (8)

aṣṭamyaṁ bhādra śuklasya sā jātā ravivāsare  
rātrau parāhṇa samaye jyeṣṭhāyāś cāntime pade

“On the Bhādrapadā-śuklāṣṭamī (the eighth day of the bright part of the month of August-September), on the day of Sunday, during the auspicious fourth division of the jyeṣṭhā-nakṣatra, Sri Radhika was born. (9)

kim ahaṁ varṇaye bhāgyaṁ rādhāyāḥ paramādbhutam  
brahmādayo ’pi na viduh paramānanda mandiram

“O Kiravara! How can I describe the most excellent and wonderful glories of Sri Radhika? Even Brahma and the devas cannot understand her who is the abode of the topmost ecstasy [of love of Krishna]. (10) 🍍

— English translation by Yashoda Pavani from Ādi Purāṇa with Hindi translation. Published by Hemraj. 1929.

## SERVICE TO MAHAPRABHU BECOMES SERVICE TO RADHA

*Prabhodananda Saraswati Thakur’s  
Śrī Caitanya-candrāmrta 88*

yathā yathā gaura-padāravinde  
vindeta bhaktim kṛta-punya-rāsiḥ  
tathā tathotsarpati hṛdy akasmāt  
rādhā-padāmbhoja-sudhāṁśu-rāsiḥ

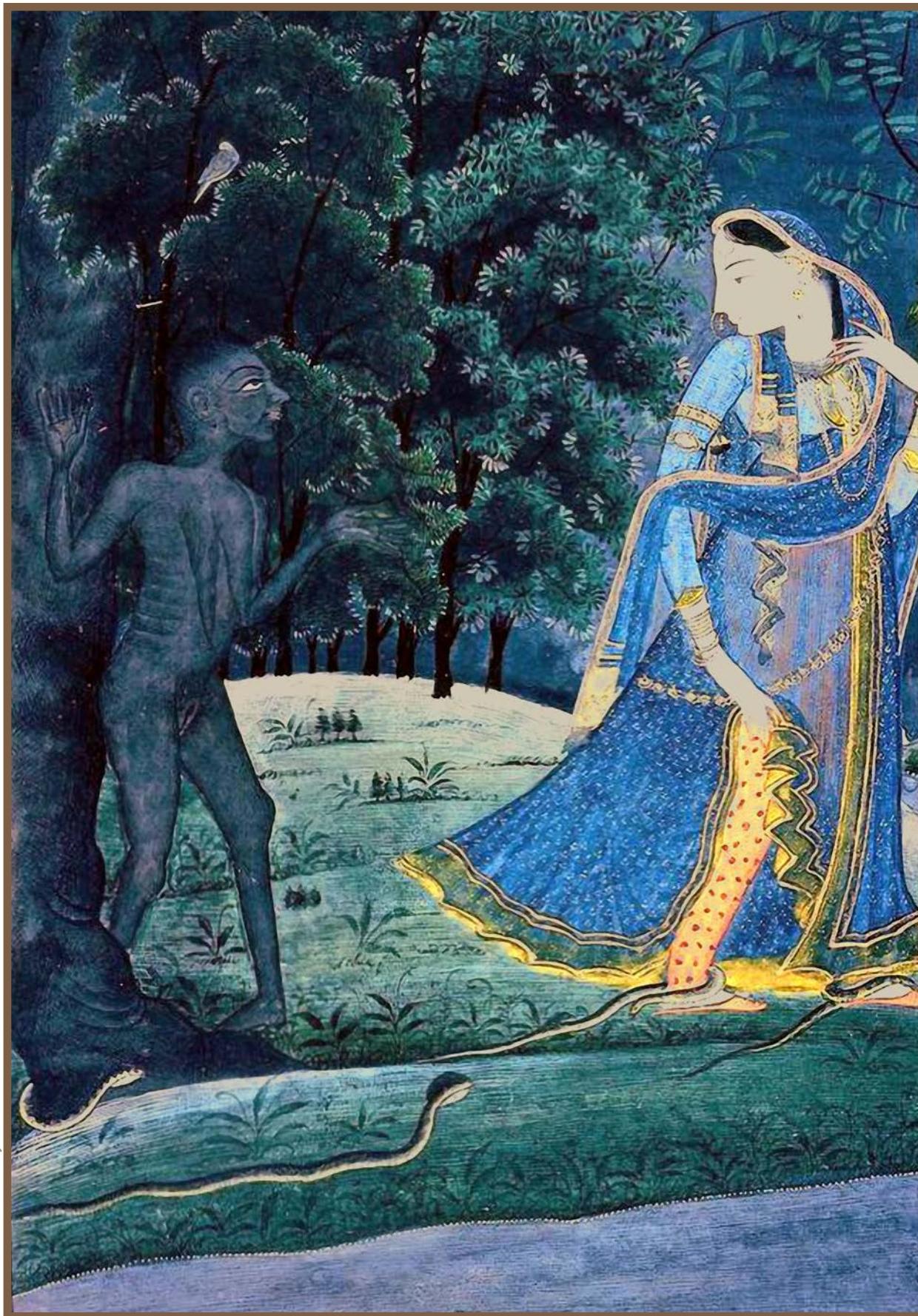
“To whatever extent a pious person becomes devoted to the lotus feet of Lord Gaura, to that extent the flood of the nectar of Radha’s lotus feet spontaneously arises in his heart.”

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Unknown artist, Ashta Nayika Series Circa - 1800-1825

Srimati Radharani braves a storm, poisonous snakes, and a witch on her way to meet Krishna



Unknown artist, Gujarat, Ahmedabad, Circa 1600-1610.

Srimati Radharani's intimate friends speaking with her about Krishna

## KANAI KHUNTIA AND THE MAHABHAVA-PRAKASA



*Mahābhāva-prakāśa* was written in Odia during the time of Sri Chaitanya Mahaprabhu by his Jagannath Puri associate, Kanai Khuntia (or Kānāñi Kuṭiyā — literally, one who opens the door to Kanai Krishna). He was a great devotee of Lord Gauranga, and in the beginning of *Mahābhāva-prakāśa* he says that he heard the matters of this book from Ramananda Raya in the Gambhira. Kanai Khuntia is mentioned twice in the *Caitanya-caritāmṛta* (Cc. madhya chapter 15, texts 19 and 29) in connection with him dressing up as Nanda Maharaja for a *Janmāṣṭami* drama. His adaptation of the role of Nanda Maharaja was so charming that in ecstasy, Gauranga Mahaprabhu addressed him as *pīṭā*, “father.” Kanai Khuntia’s deities of Sri Sri Radha Vrindavan Chandra and the place of his home are still present in Jagannath Puri, just next to the Gambhira in a neighborhood named after him as Khuntia Sahi.

Like the *Brahma-saṁhitā*, we only have one chapter of the *Mahābhāva-prakāśa*. The research scholar and *vaiṣṇava* Fakir Mohan Das first heard of the book while he was residing in Kolkata in 1947. After searching for the book for many years he finally acquired a partial copy from his friend, the scholarly Pandit Sri Krishna Nandan Das, in Cuttack, Odisha. Then, on the 31<sup>st</sup> of August 1960 he received some other portions of the manuscript from Sri Sadashiva Ratha Sharma, the librarian of Utkal University in Bhubaneswar, Odisha.

Although the book was incomplete — consisting of only one chapter and even with that section having many missing verses and illegible words, Fakir Mohan Das decided to publish it in Odia language in 1970. 🍍

## RADHARANI'S CONNECTION TO THE SUN GOD



### Sri Kanai Kunthia's Mahābhāva-prakāśa, texts 142-162

*ekadā se bhānudeva mandara parvate  
milile satvare jāi ati gāda citte*

(Gauranga said) Once upon a time the sun god alighted on Mandara mountain and entered into a profound and attentive state of mind. (142)

*dinu dina tāpa tārā ati guru helā  
devatāmānankar ye teja lopagalā*

Day by day he performed rigorous austerities, so much so that all the other devas entirely lost their splendor. (143)

*emanta ye nārāyaṇa prabhu kṛṣṇacandra  
praveśa ha-ile surya sammukhe devendra*

Then Narayan Krishna Chandra, who is the Lord of all gods, arrived and appeared directly before the sun. (144)

*abhaya vāñ̄ī dei pūcchā eka kale  
ki nimante devāṅgahe tapa acarile*

Unknown artist, Mewar, Rajasthan, circa 1675.



*Srimati Radharani secretly appreciating the beauty of Krishna*

Krishna consoled the sun god with words and then proceeded to question him as to why he was performing austerities. (145)

*bo-ile he bhānu tumbe jagatara teja  
tumbe gopya hele jāta jagata ...*

(The Lord said) “O sun! You are the splendor of this world! If you begin to hide yourself, the world will also lose its luster. [Translators note: The last word of this verse is missing.] (146)

*bo-ile tejamaya prabhu divākar  
kathora tapasyā kethi nimante ācara*

“O lustrous bright lord of day! Why are you so preoccupied with this arduous discipline?” (147)

*bo-ile savitā tahañ āhe hrsīkeśa  
teja mo ho-ilā guru helā gariyasa*

*mohara teja mote ye bādhaku ānilā  
ehā mote asambhāla pari janāhelā*

“O Hrisikesh!” replied the sun, “My radiant beams make me greater than everyone else. It has become apparent to me that my brilliance creates obstacles by making my presence unbearable. (148-49)

*he mahata bhānu tumbe avatāra hela  
teje na harila prabhu garu mote kala*

“O Lord who are the greatest of all suns! When you have descended as *avatāras* you have never, O Lord, plundered me of my excessive dazzling rays. (150)

*mohara teja na hari...(missing)...  
sarva jāni kāhiñ pūñā jijñasuca gūrū*

[Translators note: Due to a few words missing from the end of the first line I have not tried to translate verse 151.]

*mo teja kara haraṇa prabhu tejomaya  
ananta avaya aṭa jagatara thaya*

“Take away my brilliance, O endless and imperishable Lord who is full of splendor, and thus the world may know relief.” (152)

*emāna suni parama kṛṣṇa te ṣa hele  
(.....second line missing.....)*

Having heard him speak, peerless Krishna... (missing) (153)

*avatāra ho-i mote tejamāna dia  
(.....second line missing....)*

tohara tejamāna ye mora kriḍāranti  
ho-iba mun tāhā saṅge kariṇa pīrati

(Krishna said) "When I advent, entrust your shiny glare to me... (missing)... your effulgence shall play host to my dalliances and I shall know of love in the company of your bold light. (154 55)

se tohara kanyā boli jagata rāṭiba  
mohara bhāvinī boli sakala jāṇība  
  
tuhī gokula nagare avatāra hebu  
tejamayī kanyā mote samarpana debu

"Let it be known to everyone in this world that your effulgence will appear as your own daughter and that she is destined to be my dearly beloved. Appear in the town of Gokula and offer your luminous daughter to me." (156 57)

emāna kahiṇa prabhu antardhāna hele  
bhānuteja vruṣabhānu nāme jāta hele

Having said this, the Lord disappeared and the bright sun was born bearing the name of Vrishabhanu. (158)

tāhāra gharaṇī aṭe kīrttidā ramaṇī  
kīrttidā a-urasare teja janmi pūṇi

His wife was an exquisite beauty named Kirttida and it was from her womb that "the radiance" appeared. (159)

vibhakta ho-ile boli dhā nāma dharile  
teja rākāra nāmare rādhā nāma hele

If we separate the name of Radha, then the syllable, "dha" denotes support, whilst "rā" implies effulgence, and thus we have the name of Radha. (160)

tejamayī rādhā mora surya tejuṇi jāta  
rādhā nāme jagatare ho-ileka khyāta  
  
sehi dinu kṛṣṇarādhā kriḍā ye hoilā  
rādhā kṛṣṇa nāma ehi jagata plāvīla

Thereafter my lustrous Radha was born from the sun and has gained renown in this world by the name of Radha. From that day forth Krishna and Radha's dalliances commenced, and the world also began to flood with the names of Radha and Krishna. (161-62) 🍍

— Translated by Jagannath Mishra Das, from the edition edited by Fakir Mohan Das. Published by Sri Bhaktivinode Library. Baripada, Odisha, 1965.

## THE PARAMOUNT POSITION OF SRIMATI RADHARANI

*Srila Dhyanachandra Goswami's,  
Gaura-govindārcana Smarana-paddhati  
text 189-191*

vinā rādhā-prasādena kṛṣṇa-prāptir na jāyate  
tataḥ śrī-rādhikā-kṛṣṇau smarāṇīyau susamyutau

Without pleasing Sri Radha, it is impossible to obtain Sri Krishna. Therefore, we should always remember Radha and Krishna together.

prema-bhaktau yadi śraddhā mat-prasādaṁ yadīcchasi  
tadā nārada bhāvena rādhāyārādhako bhava

In the *Bhaviṣyottara-purāṇa*, Sri Krishna says, "O Narada, if you have strong faith in *prema-bhakti* and you truly want to satisfy me and obtain my mercy, then you please become a loving devotee of Sri Radha.

satyarī satyarī punah satyarī satyam eva punah punah  
vinā rādhā-prasādena mat-prasādo na vidyate

Similarly, in the *Nāradīya Purāṇa*, Sri Krishna says, "O Narada, I solemnly declare to you again and again and again that without the mercy of Sri Radha, my mercy does not arise."

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Unknown artist. Chamba Museum, Himachal Pradesh. Circa 1810



The divine couple Sri Sri Radha Krishna



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## WHY IS KRISHNA CALLED ATMARAMA?

*Second chapter of the Bhāgavata Mahātmya  
of the Skanda Purāṇa*

śrī-kālindī uvāca

ātmārāmasya kṛṣṇasya dhruvam ātmāsti rādhikā  
tasyā dāsy-a-prabhāveṇa viraho 'smān na saṁspṛśet

Sri Kalindi said, “For sure Sri Radhika is the very self of Atmaram, self-satisfied Krishna. It is on the strength of being situated in her service that the pain of separation does not affect us. (11)

ātmā tu rādhikā tasya tayaiva ramaṇād asau  
ātmārāmatayā prājñaiḥ procyate gūḍha-vedibhiḥ

Radhika is his own self. Wise sages who know the confidential essence of the Vedas call him “Atmaram” because he takes his pleasure in her company. (22)

— *Skanda Purāṇa, Vaiṣṇava-khaṇḍa, Bhāgavata-mahātmya*. English translation by Gopiparanadhana Das. Unpublished.



Srimati Radharani and her pet bird

Painted by Sajnu at Mandi. 1808